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INAUGURATION

of

JOHN ROOD CUNNINGHAM

as President of

DAVIDSON COLLEGE

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DAVIDSON COLLEGE BULLETIN
DAVIDSON, NORTH CAROLINA

INAUGURATION

of

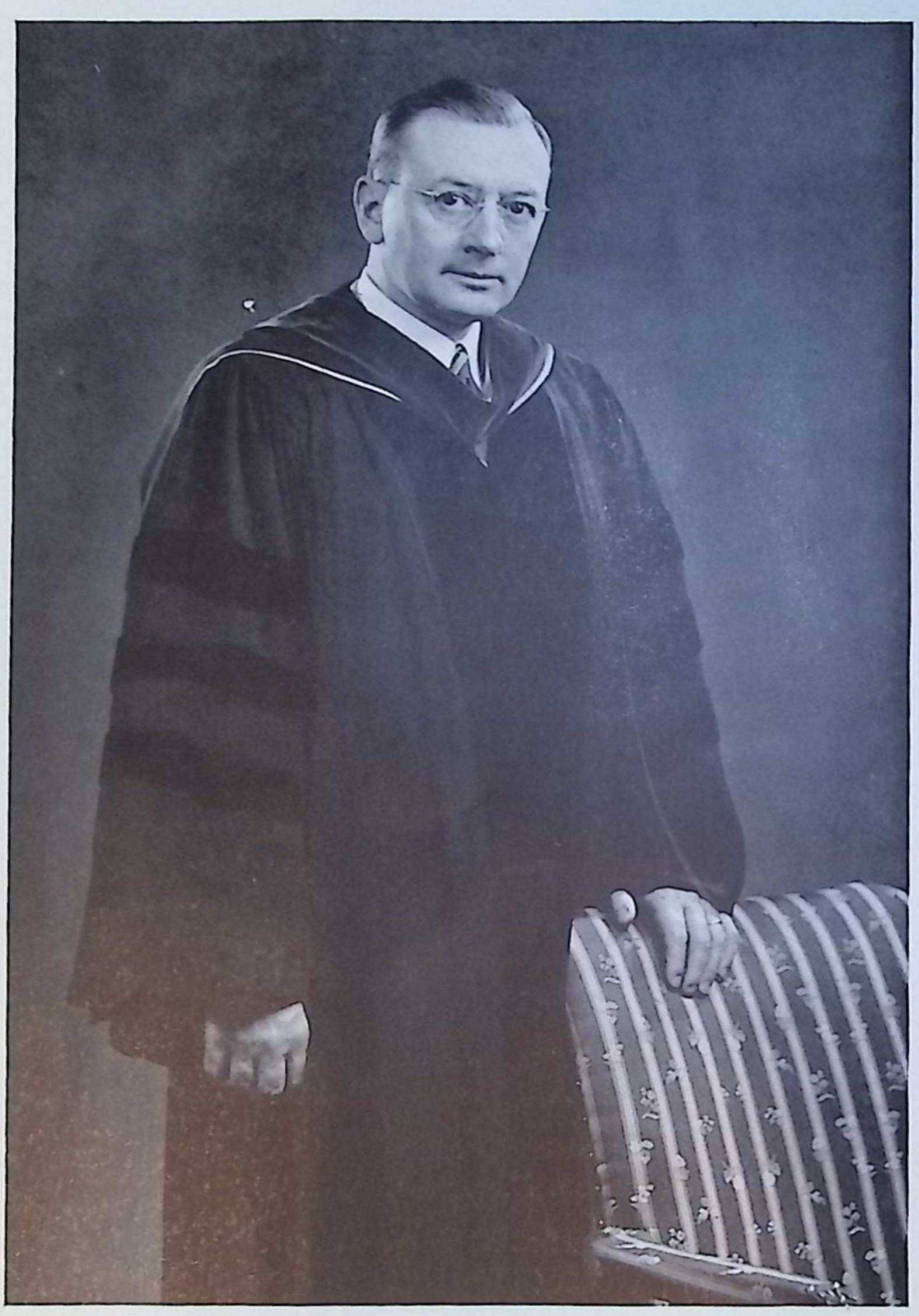
JOHN ROOD CUNNINGHAM

as President of

DAVIDSON COLLEGE

Foreword

THIS issue of the BULLETIN is devoted to the proceedings of the inauguration of John Rood Cunningham as President of Davidson College on October 18, 1941. The character and importance of this event in Davidson's History warrant this presentation in printed form for a wide distribution. It would require more space than is available to acknowledge the favors of all those who made contribution to the success of the occasion. To the host of Alumni and other friends who were present, to the students and members of the faculty who cooperated so efficiently, to all who sent us greetings, as well as to those institutions and distinguished individuals whose names appear in these pages, President Cunningham and Davidson College extend sincere thanks.



JOHN ROOD CUNNINGHAM

INAUGURATION EXERCISES

JOHN ROOD CUNNINGHAM, A.B., B.D., D.D., LL.D.

SATURDAY, OCTOBER 18, 1941

10:30 A.M.

AUDITORIUM, CHAMBERS BUILDING

DAVIDSON COLLEGE
DAVIDSON, N. C.

Presidents of Davidson College
Founded 1837

Rev. Robert Hall Morrison
(1836–1840)

Rev. Samuel Williamson
(1841–1854)

Rev. Drury Lacy
(1855–1860)

Rev. John Lycan Kirkpatrick
(1860–1866)

Rev. George Wilson McPhail
(1866–1871)

Rev. Andrew Dox Hepburn
(1877–1885)

Rev. Luther McKinnon
(1885–1888)

Rev. John Bunyan Shearer
(1888–1901)

Prof. Henry Louis Smith
(1901–1912)

Prof. William Joseph Martin
(1912–1929—Pres. Emeritus)

Rev. Walter Lee Lingle
(1929–1941—Pres. Emeritus)

Rev. John R. Cunningham
(1941–)

Biographical Sketch

Rev. John R. Cunningham, D.D., LL.D., pastor of the First Presbyterian Church of Winston-Salem, N. C., was elected the twelfth President of Davidson College at a meeting of the Trustees on November 19, 1940.

John Rood Cunningham was born at Williamsburg, Missouri, on July 3, 1891, being the son of Mr. Simms Clay Cunningham and Mrs. Mary Augusta Rood Cunningham. His college training was received at Westminster (Presbyterian) College in Fulton, Missouri, where he graduated with the Degree of Bachelor of Arts in 1914. He entered the Louisville Presbyterian Theological Seminary in September of that year and became a Bachelor of Divinity of that school of the prophets in the spring of 1917. The degree of Doctor of Divinity was conferred upon him by his Alma Mater, Westminster College, in 1925 and he was honored again by King College in 1931 when that institution recognized his outstanding ability by making him a Doctor of Laws.

After being ordained to the ministry of the Presbyterian Church in the United States, upon his graduation from the seminary in 1917, Dr. Cunningham served as an army Y.M.C.A. Secretary during the months of American participation in World War I. He was also in the service of the War Work Council of the Presbyterian Church during a part of 1918–19 before accepting his first pastorate in Grenada, Mississippi. In 1923 Dr. Cunningham accepted a call to the First Presbyterian Church of Gainesville, Florida. He remained there for five years in close contact with the life of the University of Florida and both as preacher and as pastor he won a large place for himself in the hearts of students and faculty members alike. From Gainesville Dr. Cunningham went in 1928 to become pastor of the First Presbyterian Church of Bristol, Tennessee, but was not permitted to remain long in that important post. In 1930 he was called to the presidency of the theological seminary from which he had graduated only thirteen years before, and the next six years of

his life were spent in Louisville as the administrative head of that institution. His work both as an educator and as an executive was of the highest order, but in 1936 he felt the urge to return to the active pastorate and accepted the call of the First Presbyterian Church of Winston-Salem, N. C. It is from this important field of service that, at the urgent invitation of the Trustees, he has come to take up his new duties at Davidson College.

Dr. Cunningham is a member of Phi Kappa Phi Honorary Society and of the Beta Theta Pi Social Fraternity. Among the honors which have come to him during his career as a minister is that of having been elected Moderator of the Synod of Kentucky in 1935. He was a delegate of the Presbyterian Church U. S. to the World Conference on Life and Work and to the World Conference on Faith and Order which were held in Oxford and in Edinburgh respectively in the summer of 1937. He is a member of the Board of Directors of the Presbyterian Ministers' Fund, of the Mountain Retreat Association, and of Union Theological Seminary in Richmond, Va. Dr. Cunningham is also a member of the Board of Publication of *Christendom,* a member of the Joint Executive Committee of the World Council of Churches, a member of the Board of Directors of Assembly's Training School, and Vice-President of the North Carolina Council of Churches.

Program

Presiding Officer—Dr. J. McD. Richards, President of Columbia Theological Seminary, Decatur, Georgia, and President of The Trustees of Davidson College.

I. Processional

II. Hymn 407—"Heralds of Christ Who Bear the King's Commands."

III. Reading of the Scriptures

Dr. Charles E. Diehl, President of Southwestern at Memphis; Moderator of the General Assembly of the Presbyterian Church, U. S.; and Vice-President of the Association of American Colleges.

IV. Prayer

Dr. Daniel S. Gage, Professor of Bible and Philosophy, Westminster College, Fulton, Missouri.

V. Presentation of John Rood Cunningham for Inauguration as Twelfth President of Davidson College

Dr. Walter L. Lingle, President Emeritus of Davidson College.

VI. Ceremony of Inauguration

VII. Inaugural Address—President Cunningham.

VIII. Greetings:

1. From Dr. Henry H. Sweets, Louisville, Kentucky, representing the work of Christian Education in the Presbyterian Church, U. S.
2. From Dr. Frank P. Graham, Chapel Hill, North Carolina, representing the University System of the State of North Carolina and the North Carolina College Conference.

3. From Dr. J. R. McCain, Decatur, Georgia, representing the larger educational associations.

IX Conferring of Honorary Degrees

The degree of Doctor of Laws will be conferred upon the following persons:

1. Joseph Melville Broughton
2. Daniel Shaw Gage
3. Theodore Meyer Greene
4. Samuel Clay Williams

X. Presentation of Delegates

Dr. George B. Watts, Chief Marshal.

XI. Announcements

XII. Benediction

Dr. Ben R. Lacy, President of Union Theological Seminary, Richmond, Virginia.

Recessional

Official Representatives of Educational Institutions and Learned Societies

Date of Founding		*Processional Number**	
1636	Harvard University	1	M. L. Church, Esq., A.B., Alumnus.
1693	College of William and Mary	2	Professor E. F. Shewmake, Ph.D., Alumnus.
1701	Yale University	3	Professor Lewis Patton, Ph.D., Alumnus.
1746	Princeton University	4	Professor T. M. Greene, Ph.D., Faculty.
1749	Washington and Lee University	5	T. McP. Glasgow, Esq., A.B., LL.B., Alumnus.
1754	Columbia University	6	J. R. Ashe, Esq., M.D., Alumnus.
1764	Brown University	7	Professor D. A. MacPherson, Ph.D., Alumnus.
1766	Rutgers University	8.	Professor-Emeritus A. W. Blair, A.M., Faculty.
1769	Dartmouth College	9	Professor A. V. Goldiere, Ph.D., Alumnus.
1772	Salem College	10	President H. E. Rondthaler, Ph.B., LL.D.
1776	Hampden-Sydney College	11	President E. G. Gammon, A.B., LL.D.
1779	Louisburg College	12	President Walter Patten, A.M., D.D.
1780	Transylvania College	13	President H. S. Hilley, LL.D., Alumnus.
1789	University of North Carolina	14	Professor C. B. Robson, Ph.D., Faculty.
1794	Bowdoin College	15	Professor Gifford Davis, Ph.D., Alumnus.
1801	University of South Carolina	16	Professor H. R. Murchison, A.B., D.D., Faculty.
1812	Union Theological Seminary of Virginia	17	President B. R. Lacy, A.B., LL.D.
1817	University of Michigan	18	Professor F. K. Fleagle, A.M., Alumnus.
1819	Centre College	19	President R. L. McLeod, Jr., A.B., D.D.
1819	Maryville College	20	Dean E. R. Hunter, Ph.D.
1819	University of Virginia	21	Professor W. W. Wood, A.B., C.E., Alumnus.
1821	Amherst College	(4)	Professor T. M. Greene, Ph.D., Alumnus.
1825	Western Theological Seminary	22	President J. A. Kelso, Ph.D., Litt.D.
1826	Furman University	23	Dean R. N. Daniel, A.M.
1826	Mississippi College	24	Professor C. S. Johnson, Ph.D., Alumnus.
1828	Columbia Theological Seminary	25	Professor C. M. Richards, A.B., D.D., LL.D., Alumnus.
1829	Presbyterian Theological Seminary of Chicago	26	Professor J. A. Gates, B.D., Ph.D., Alumnus.
1830	Spring Hill College	27	Professor K. McD. Jackson, A.M., Faculty.
1831	University of Alabama	28	W. W. Hoy, Esq., B.S., Alumnus.
1832	University of Richmond	29	Dean G. M. Modlin, Ph.D.
1834	Tulane University	30	Professor S. C. Lyon, D.Sc., Alumnus.
1834	Wake Forest College	31	Professor O. T. Binkley, B.D., Ph.D., Faculty.
1836	Emory University	32	S. H. Hitch, Esq., B.Ph., Alumnus.
1837	Guilford College	33	Professor H. A. Ljung, Ph.D., Faculty.
1837	University of Louisville	34	R. Allen T. Tuggle, Esq., M.D., Alumnus.
1838	Duke University	35	Dean P. N. Garber, Ph.D.

* A processional number in parentheses indicates an institution whose delegate is also representing an older institution.

Official Representatives of Educational Institutions and Learned Societies

Date of Founding		*Processional Number**	
1838	Greensboro College	36	President L. L. Gobbel, Ph.D.
1838	Medical College of Virginia	37	J. M. Worthington, Esq., M.D., Alumnus.
1839	Erskine College	38	President R. C. Grier, LL.D.
1839	University of Missouri	39	Principal E. H. Garinger, Ph.D., Alumnus.
1839	Virginia Military Institute	40	J. R. Pender, Esq., B.S., Alumnus.
1842	The Citadel	41	J. C. Wright, Esq., B.S., Alumnus.
1842	Hollins College	42	Vice-President M. Estes Cocke, A.M.
1842	Mary Baldwin College	43	President L. W. Jarman, A.M, LL.D.
1845	Limestone College	44	President R. C. Granberry, A.B., D.D.
1848	University of Mississppi	45	Professor W. B. Hamilton, Ph.D., Alumnus.
1848	Southwestern at Memphis	46	President C. E. Diehl, A.M., LL.D.
1849	Austin College	47	Professor P. H. Sanders, A.B., LL.B., Alumnus.
1851	Catawba College	48	Dean Raymond Jenkins, Ph.D.
1851	The Hill School	49	Dean A. P. Saunders, B.S.
1851	University of Minnesota	50	Professor W. P. Chase, Ph.D., Alumnus.
1851	Wofford College	51	Professor A. M. DuPre, A.M., LL.D., Faculty.
1852	Oak Ridge Military Institute	52	Superintendent T. O. Wright, A.B.
1853	University of Florida	53	Business Manager K. H. Graham, LL.D.
1853	Louisville Presbyterian Theological Seminary	54	Dean L. J. Sherrill, Ph.D., D.D.
1853	Mitchell College	55	President Grace K. Ramsay, A.B.
1853	Roanoke College	56	Professor W. I. Bartlett, Ph.D., Faculty.
1853	Westminster College	57	President F. L. McCluer, Ph.D.
1854	Huntingdon College	58	President Hubert Searcy, Ph.D.
1855	Berea College	59	Professor K. L. Barkley, Ph.D., Alumnus.
1856	Birmingham-Southern College	60	B. R. Snavely, Esq., A.B., Alumnus.
1856	Newberry College	61	Professor R. A. Goodman, A.B., D.D., Faculty.
1857	Peace Junior College	62	President W. C. Pressly, M.S., Litt.D.
1857	Queens College	63	President H. B. Blackely, A.M., Th.D., D.D.
1858	University of the South	64	The Reverend W. G. Clark, D.D., Alumnus.
1861	Massachusetts Institute of Technology	65	B. H. Whitton, Esq., B.S., Alumnus.
1865	Cornell University	66	David Clark, Esq., M.E., Alumnus.
1865	University of Kentucky	67	Mrs. A. W. Huckle, M.S., Alumna.
1867	King College	68	President T. P. Johnston, A.M., D.D.
1868	University of California	69	Professor Glen Haydon, Ph.D., Alumnus.
1870	Ohio State University	70	G. E. Park, Esq., B.E.E., E.E.,
1872	Virginia Polytechnic Institute	71	L. J. Spiers, Esq., Alumnus. Alumnus.
1875	Park College	72	Dean J. M. Godard, A.M., Alumnus.
1875	Vanderbilt University	73	Bishop Clare Purcell, A.B., D.D., LL.D., Alumnus.
1876	The Johns Hopkins University	74	Professor J. McD. Douglas, Ph.D., Alumnus.
1878	Belmont Abbey College	75	The Very Reverend C. E. Allen, O.S.B., A.M., LL.D., President
		76	The Reverend B. B. Rosswog, O.S.B., A.B., S.T.D., Faculty.
1878	Mississippi State College	77	W. T. Hicks, Esq., Ph.D., Alumnus.

Official Representatives of Educational Institutions and Learned Societies

Date of Founding		*Processional Number**	
1880	Presbyterian College of South Carolina	78	Dean M. W. Brown, A.M., Ped.D.
1882	State Teachers College of Alabama, Jacksonville	79	Mrs. R. S. Eller, B.S., Alumna.
1883	John B. Stetson University	80	Professor R. R. Rosborough, Ph.D., Alumnus.
1883	Tarkio College	81	Professor W. L. Porter, A.M., Alumnus.
1884	Mississippi State College for Women	82	Mrs. H. L. Lobdell, A.B., Alumna.
1885	Rollins College	83	Mrs. J. L. Williams, A.B., Alumna.
1885	Stanford University	84	F. A. Matthes, Esq., Alumnus.
1886	The Georgia School of Technology	85	President M. L. Brittain, A.B., LL.D.
1886	Winthrop College	86	Dean M. G. Fraser, Ph.D.
1887	Asheville College	87	Professor Iva Nell Manning, A.M., Faculty.
		88	Professor Elizabeth Keithan, M.S., Faculty.
1887	Campbell College	89	G. H. Pettaway, Esq., M.D., Alumnus.
1887	North Carolina State College	90	Dean J. W. Harrelson, M.E., LL.D.
1888	Elon College	91	President L. E. Smith, A.M., LL.D.
1889	Agnes Scott College	92	President J. R. McCain, Ph.D., LL.D.
1889	Converse College	93	President E. M. Gwathmey, Ph.D.
1890	Lincoln Memorial University	94	The Reverend H. G. Allen, A.B., B.D., Alumnus.
1891	University of Chicago	95	Professor G. R. Vowles, Ph.D., Alumnus.
1891	The College of the Ozarks	96	Professor J. S. Purcell, Jr., A.M., Faculty.
1891	Lenoir Rhyne College	97	President P. E. Monroe, A.M., D.D.
1891	Meredith College	98	President Carlyle Campbell, A.M., LL.D.
1891	Woman's College of the University of North Carolina	99	Dean W. C. Jackson, B.S., LL.D.
1896	Flora Macdonald College	100	President H. G. Bedinger, A.B., D.D.
1896	Wingate Junior College	101	President C. C. Burris, A.M.
1900	Lees-McRae College	102	President E. H. Tufts, B.S.
1901	Sweet Briar College	103	Professor P. H. Edwards, Ph.D., Faculty.
1902	Atlantic Christian College	(13)	President H. S. Hilley, LL.D.
1904	Davis and Elkins College	104	President R. T. L. Liston, Ph.D.
1907	East Carolina Teachers College	105	Miss Ethel B. Gaston, A.B., Alumna.
1908	Coker College	106	Dean D. C. Agnew, Ph.D.
1910	State Teachers College at Radford, Virginia	107	President D. W. Peters, Ph.D.
1911	East Tennessee State Teachers College	108	President C. C. Sherrod, Ph.D.
1912	Loyola University of the South	109	W. J. Edwards, Esq., D.D.S., Alumnus.
1916	Montreat College	110	President R. C. Anderson, A.B., D.D.
1929	Presbyterian Junior College	111	President L. C. LaMotte, A.M., D.D.
1934	Brevard College	112	President E. J. Coltrane, A.M., D.Ed.

Official Representatives of Educational Institutions and Learned Societies

Founding	*Processional Number**	
American Council on Education	113	Treasurer F. L. Jackson, B.S., C.P.A.
Association of American Colleges	(92)	Past President J. R. McCain, Ph.D., LL.D.
Classical Association of Middle West and South	114	President E. K. Turner, Ph.D.
National Association of Music Teachers	(69)	President Glen Haydon, Ph.D.
National Collegiate Athletic Association	115	Director of Athletics R. A. Fetzer, A.M.
North Carolina State Department of Public Instruction	116	Divisional Director James E. Hillman, Ph.D.
South Atlantic Modern Language Association	117	President U. T. Holmes, Jr., Ph.D.,
Trustees of the Duke Endowment	118	W. S. Rankin, Esq., M.D.
1740 University of Pennylvania	119	B. M. Matthews, Esq., M.D., Alumnus.

The Prayer of Invocation

By DR. DANIEL S. GAGE

Professor of Bible and Philosophy, Westminster College, Fulton, Missouri

Our Father,

Lift this assembly, we pray Thee, to Thyself on the wings of prayer. These, Thy servants who are here, are but the outward symbol of the invisible, spiritual, cosmic conflict whereby Thou, by Thy Spirit, art winning for Thy Son His eternal Kingdom of elect and redeemed souls.

Thou, of Thine own mercy and grace mayest come to our aid, but there is but one way we can call Thee to our aid and that is by prayer. We bring our brother, Thy servant, the new president of this great college to Thee on the arms of our prayers. Thine is the work; the college is Thine. It lives for the glory of Thy name. Thou hast richly gifted thy servant with fine talents of mind and lofty graces of heart. Of these he has abundance for his task. So we pray in addition for that gift which will consecrate them all to Thy service. We pray for the continued, living, personal presence of Christ in his heart, Who will walk with him and talk with him and at times will draw him close in divine love and tell him he is His own, so that for him to live may be Christ.

And we pray that Thou wilt guard him against the subtle temptations of his position. Save him from dependence on programs of education, no matter how wisely drawn; they will do only what education can do. Guard him from dependence on endowment and equipment, needful as they may be. They can give only what such material means can give. Save him from all dependence on what man may plan or do. Already a man of prayer, bring him and keep him, we pray Thee, in complete dependence on prayer, for then he will get what God can do. And may the faculty with whom he shall work and the courts of Thy Church which own and control this college, and others, far and wide, who are deeply concerned for his work, depend on

prayer. And if this volume of believing, united prayer shall rise daily to the Throne of Grace like the incense from the altar of the temple, then, O God, shall Thy will be done.

Now we bring Thy servant to Thee to dedicate him to his great work. It will bring many difficult problems and tasks which will tax his fine powers of mind and heart to the utmost. But may he be always glad to spend and be spent in Thy service. And because, in Thy wisdom, Thou hast not made the path of service always easy, there may come trials, disappointments, perhaps even sorrows and heartaches, but may he be glad as were the apostles of old that he may be counted worthy to endure for Thy sake.

But Thou alone canst dedicate, earnestly as we may pray. Fill his heart with Thy two great blessings—the joy of Thy presence and the power for service. Empty him of self that he may be filled with Thee. Bring his soul face to face with Thee, O Thou Living God, and may he realize still more than now the spiritual splendor and glory of utter consecration and complete dedication to Thy will.

All this we ask in the name of and for the sake of Thy dear Son, our Lord and Saviour, Jesus Christ. Amen.

Presentation of John Rood Cunningham for Inauguration as Twelfth President of Davidson College

By DR. WALTER L. LINGLE
President Emeritus of Davidson College

Dr. Richards,
President of the Trustees:

I count myself happy in having the privilege of presenting to you, Dr. John R. Cunningham, President Elect of Davidson College, in order that he may be officially inducted into the Presidency of the College. I am all the happier because I concur so heartily in the choice of the Trustees.

You may recall that when the Committee of Trustees started in search of a new President, they asked me, along with others, to write down what I thought were the qualifications the President of the College should have. I wrote, in part, as follows:

"The President of Davidson College should be a Christian, a gentleman, and a scholar. His character and personality should be such as will make a real inspirational appeal to young men.

"He should know what is going on in the educational world and, at the same time, should be in full sympathy with the ideals and traditions of Davidson College.

"In selecting members of the Faculty, he should be a good judge of men. This is his largest responsibility. The Faculty makes or mars a college.

"He should have distinctive qualities of constructive leadership. At the same time he should be a good team-worker with the Faculty, the Trustees, the Students, the Alumni, and the Controlling Presbyteries.

"The President of the College should have administrative ability. He should also have some business sense. The best college treasurer in the world cannot keep a college out of debt or from running deficits unless the President has some business acumen.

"He should be able to make and maintain the widest possible contacts with the Presbyterian Church and with the constituency of the College in general. If possible, he should have some gifts for raising money to meet the material needs of the College."

You may also remember that I closed my letter by saying that I was of the opinion that the man I had described had been in heaven a long time. In that opinion I was mistaken. Since I have seen the President-Elect in action now for six months or more, I am convinced that he must be the man I described.

It would not be necessary for me to introduce Dr. Cunningham to any Presbyterian audience in all this part of the country, for he is widely known and admired. But for the benefit of any strangers who may be within our gates, it may be well for me to give a few simple facts about him.

Dr. Cunningham was brought up on a farm in Missouri. That is all to the good. There is more horse sense on a farm than anywhere else. Having graduated from Westminster College, Fulton, Missouri, in 1914, and from the Louisville Presbyterian Theological Seminary in 1917, he engaged in War Work in connection with the World War for two years. After that, he served as pastor in Grenada, Mississippi; Gainesville, Florida; and Bristol, Tennessee. In all these places he was closely associated with college students. In 1930 he became President of the Presbyterian Theological Seminary in Louisville. This position he filled with distinction for six years. Then, feeling the pull back to the pastorate, he became pastor of the First Presbyterian Church of Winston-Salem, a position that offered large opportunities for service and usefulness. As you well know, it took a great deal of persuasion on the part of The Trustees and others to get him to leave that great church to come to Davidson. We who know and love Davidson College believe that he has now reached an even larger field of usefulness. We also believe that under his splendid leadership, by the grace of God, Davidson College will continue to go forward along intellectual and spiritual lines, and will enter upon a larger field of service to the Church, to the State, and to Society in general.

MR. PRESIDENT . . . . I have the honor of presenting Dr. John R. Cunningham in order that he may be officially inaugurated as the twelfth President of Davidson College, and I pray that he may be given a double portion of the spirit of all those who have preceded him in this responsible position.

Inaugural Address
Tomorrow and the Church College*

JOHN R. CUNNINGHAM
PRESIDENT, DAVIDSON COLLEGE

THIS is the *twelfth* time in 104 years that Davidson College has received a new Administration. It is easy to understand that a host of men and women and youth whose hearts turn with deep and affectionate interest to this College feel for this occasion a genuine concern. Because of my personal relation to this occasion and the responsibilities that it lays on my heart and mind, I come today to a renewed dedication of my life, and accept the challenge of my new office with the pledge to preserve as best I can the Christian ideals and traditions of Davidson College.

We are happily encouraged by the expressions of good will and confidence which have come to us from friends and institutions far and near during these recent days. The presence here this morning of this distinguished company of leaders from the Church and State and from sister colleges and universities, together with trustees, faculty, students and alumni of the College, adds significance to this hour and compels in me a sense not only of encouragement but also of great responsibility. In this presence and on this occasion one cannot but feel to an unusual degree a sense of humility. One of Davidson's chief assets is the interest, the confidence and the hearty good will of such people as are represented in this entire assembly today. I shall be heartened in the future by the remembrance of these ceremonies, and I shall recall with lasting gratitude your sharing of the occasion with me as I assume the presidency of this great old institution.

It is our rare good fortune—and one in which we are greatly delighted—that we have here present with us today the three immediate past presidents of the College. It has been my pleasure in other years to number each of these noble men as my

* Inaugural Address, October 18, 1941.

friend, and that long before I had any intimation I should ever have the honor of serving as their successor. I wish to pay a grateful tribute of high respect for the life and service of Dr. Henry Louis Smith who presided over the College from 1901 to 1912; to Dr. William J. Martin who served from 1912 to 1929; and to Dr. Walter L. Lingle who was president from 1929 to 1941. These gentlemen have guided the affairs of Davidson for the past forty years—forty years which have been marked by long steps in the growth and influence of the institution. To study the position of the College at the turn of this century, and compare its present position, is to be deeply impressed with the long strides of progress which have been made under their wise and constructive leadership. I am happy to assure them, and you, today of my sincere desire and purpose to sustain, as best I can, the educational and religious traditions which they have done so much to build here.

I propose to discuss the subject, "Tomorrow and the Church College." It is the Church College which claims our attention today. Davidson College had its origin in a Church Court. She has stood, through her entire life, in close relation and devoted service to the Church. She has no desire, I take it, to be otherwise related. She is happy that her ownership and control is vested clearly in the Church. While she is not now, nor has she ever been, narrowly sectarian, her purpose is to stand loyally under the guidance and control of the Church. As we lift our horizon for a wider view than this one institution, we find that the Church College is to the fore in the thought and plan of our General Assembly at this time. Our branch of the Church is entering upon a broad survey of the work and the resources of its colleges, and is planning to re-emphasize in the mind of the Church its opportunity and its responsibility in this connection. Those, in brief, are the reasons for discussing the Church College. *Tomorrow*—the other half of my subject—is particularly engaging because of its appalling uncertainty. With all its long past, I doubt whether any president has been inducted into office in this institution under conditions more unpredictable than we face today. One does not speak of *tomorrow,* therefore, to be dogmatic, but rather to try to discover the things which will endure. If one could not believe in God, Omnipotent, Transcendent, Wise and Good, if one could not believe in the moral foundations of the universe, then it would be no use for us to proceed. I start,

rather, with *faith* in the God of our Lord, and Saviour, Jesus Christ, as my premise. What I shall say about "Tomorrow and the Church College" is based on that confidence. We can be dogmatic today only within the range of great eternal truths and profound historic principles. The just shall live by faith tomorrow as they have in the past. It is faith which has brought us thus far on our way. It is faith which will guide us through this dark night of trouble. The same courage and sacrifice which has sustained the Church College and made her a blessing untold to past generations will surely support her in the days which lie ahead.

Let me speak, first, of the *obligations* of the *Church College Tomorrow.* These obligations while not new are emphasized now in light of our grave emergencies. Only as we are able to face square up to our obligations, without primary consideration for the saving of our own life, will we be worthy of the hour in which we now stand. Surely there are times for institutions as well as for individuals when there comes the challenge to such self-forgetfulness and utter abandon in service as results ultimately in salvation.

The first of these obligations is to *provide individual attention.* The long tradition, the public expectation, and the very spirit in which she seeks to do her work, all conspire to lay upon the Church College the requirement that she give due attention to her students as individuals. Christian leadership, which is one of the chief aims of the College, is not trained en masse. Our Great Teacher chose to limit His group and spend what would seem a prodigal amount of time on a few men who were quite ordinary and none too promising. The Church College must ever be on guard against regimentation. Effective challenge must be given to the claims of totalitarianism, ominous as they are, which unblushingly say, "Everything for the State; nothing against the State, and nothing outside of the State." This College, along with others like it, must assert and support the supreme worth of humanity in its individual personal expression. Dr. Henry C. Link, in his book, *The Rediscovery of Man,* says:

> There is one philosophy, the very heart of which is personality. That is the philosophy represented by Christianity. The essence of Christianity is its insistence upon the supreme value of the individual in the scheme of things where love and faith and moral law transcends all man's

> intellectual schemes and mechanical concepts. In Christianity men are not puppets of the State—they are the sons of God. They are not cogs in a machine—they are creatures with souls.

The Church College is under strict obligation to recognize this principle, and in its faculty and administration to seek through every possible channel to cultivate the physical, intellectual, social and spiritual capacities and to develop the personality and the character of its individual students.

And then there is the obligation to *achieve academic excellence.* The Church College cannot afford in the years ahead to be content with less than excellent educational procedures. We have said it often enough that it should not be necessary to repeat it here, and yet I must say it for my own sake if for no other—we cannot and we must not attempt to substitute the forms of piety for consecrated gray matter. Anything to which the name of the Christian Church is attached ought to be, as far as possible, a thing of excellence. We shall, therefore, need constantly to keep before us that we are an educational institution. We move under false pretenses if we fail at that point. We have no right at all to ask the homes of the Church to sacrifice their children's education to be loyal to a Church College. The best in education may be very costly, but it is the mark at which we will have to aim with unyielding determination.

Once again the Church College of Tomorrow is obligated to what we sometimes call "education plus." Of course, we mean by that the under-girding and infusing the whole reach of the College with the moral and spiritual interpretation of life. Man has a body, but man is a spirit. The intellectual attainments, which we call knowledge, are not all that is encompassed in education. Knowledge by itself is neutral. It does not hint whether it is good or bad. The determining factor regarding the value of knowledge is the spirit, the moral convictions and the motives which characterize the person possessing knowledge. Character is not something added to a curriculum, but something involved in it. I recall the quotation, "Knowledge is Power," spelled out in the wrought-iron end of my desk a good many years ago in a country school in Missouri. That is true. Knowledge is power, but the direction in which the power is to be used is determined by the *character* of the person who possesses it. Some one has reminded us that mathematics may be used to rob a bank, or

chemistry to destroy human beings, or psychology to cheat one's associates. Cardinal Newman once said, "Apart from religion, education gives no command over the passions, no influential motives, no vivifying principles." The fundamental purpose of the Church College is Christian education—education with a soul, education which looks to guiding principles, to spiritual anchorage, to Christian stability and integrity. Davidson is seeking to acquaint her students with the ends for which life should be lived rather than the means by which it may be lived. It is seeking to invest its students with "a disturbing passion to live, above all things else, finely, nobly, usefully and sacrificially." The ultimate survival of the Church College is, so far as we can predict, conditioned upon its doing as good educational work as can be done elsewhere within the liberal arts range, and then doing something more—the something more is the moral and the spiritual. "The fear of the Lord is the beginning of wisdom."

I mention in the fourth place the obligation to *exemplify* the *Christian community.* If the Church College is not to be a misnomer—or, worse still, a travesty—it must manage somehow to manifest the social conscience, and as a college, to be Christian in its attitudes, its practices and its programs. Beginning with the administration, and running square across the personal and collective expression of the entire college community—the faculty, the staff, the students, the workmen—we must all seek after the building of a community life which might be likened unto Paul's expression, "a colony of heaven." We must produce men and women who have developed the capacity to hear "the still sad music of humanity," and in the name of the Great Physician, to help heal the wound of the world.

I turn now to speak of the *essential importance* of the *Church College Tomorrow.* This urgency is highly accentuated by all that is taking place in the world today. We are not without encouraging evidence that many thoughtful people are realizing anew and afresh the great opportunity which lies before the strong Church College in the years ahead. Her contribution and her task is essential in its nature. It has to do with the very foundations of our civilization. The Church College has been in the past the mother of higher education in America. By the same token, it may easily be that she must stand forth again to render a unique and fundamental service to the cause of education

and to the broader cause of democracy. In making this statement, I am remembering as well the necessary place of the State University in our educational system. Neither the Church College nor the University can afford to be unmindful of the other. Neither can do the broad task of education alone. Each has definite need of the other. Each can be of assistance to the other. We at Davidson are appreciative of the traditional happy relations which exist between our institution and the University System of our Commonwealth, together with universities in other States. It is, however, a basic confidence with us that there is still a necessary and unique place for the Church College.

I mention in this connection—first, the essential importance of the Church College to the Church itself. Our branch of the Church in particular, and other bodies, with increasing emphasis have recognized the essential necessity of a trained leadership. Manifestly, the Church cannot do its task tomorrow with an untrained leadership. Leadership is going to be at a premium in the future. Large areas of the Christian world are now being sacrificed on the altar of war. If the Church is to stand forth and render the service needed of her in the aftermath of this world's conflict, she will need the ablest products of her colleges. The Church has received in the past—and continues to receive in the present—a very large percentage of her ordained and unordained leadership from the Church College. Davidson College has been outstanding in this particular service. A bulletin issued in 1922 carried the statement that there were then 63 graduates of this institution in theological seminaries, and added, "Never before in the history of American colleges have so many men from a single college or university of any kind in the land been assembled in the theological seminaries at one time." That has been only a part of Davidson's service to the Church. It would be safe to say that a large proportion of her alumni have been in the official ranks of the Church in their mature years. This condition must continue *tomorrow*. I think the Church will be no more able to do without her colleges in the critical period ahead than will the colleges be able to do without the Church.

Not only so, but the Church College is vitally related to the defense of democracy. Whatever may be said of our dangers from without, the chief danger lurks within. Democracies are not destroyed from without. Their downfall comes from the loss of conviction, moral stamina and united action. Thomas Jeffer-

son was far-sighted when he contended that in government popular decision cannot function without the education of the people. Nor is education alone sufficient. Horace Mann challenged the people of this country over a hundred years ago to educate the common people and promised that then nine-tenths of the crime would disappear. We accepted his challenge. History has never witnessed in any country such a passion for education. One hundred years have passed and crime has increased 500 per cent. Democracy must have education but with it she must have righteous citizens:

> Men whom the lust of office doth not kill,
> Men whom the spoils of office cannot buy,
> Men who possess opinion and a will,
> Men who love honor, men who cannot lie.

What a remarkable place the small Church College has played in providing leadership and strength for this virile young democracy. There is something typical and emblematic about the small college in the great democracy. Rugged individualism is thus harnessed under the Christian principle. I do not attempt to predict the solution to the social, economic, political and international problems of tomorrow, but I make bold to assert that when we do find our way out of this appalling maze of confusion and chaos, it will be under the leadership of men of disciplined intelligence and Christian character.

Finally, I refer to the *price* which must be paid for the *Church College Tomorrow.* There is no way to avoid the high cost of good education. I do not know of an institution anywhere which has all its pressing needs supplied. Today some of our most uncertain and distressed leaders in education are connected with some of our oldest and richest institutions. One of these gentlemen said to me some months ago that unless the alumni of his great University got under the load and shared with their Alma Mater in its support, then the shrinking interest rates and the decreasing number of large donors clearly predicted serious retrenchment in the entire program of the institution. If it be true that it costs to have good education, then it is also true that it costs more not to have it. I believe that in the future more than in the past the Church-controlled college is going to have to be a Church-supported college. Perhaps the Church has allowed her colleges to stand at the bottom of the list of her gifts because their needs

have been so clearly recognized that individuals in her membership have provided at least the bare necessities not otherwise obtainable. Due to peculiar conditions which obtain now, it is possible that even *that* day is passing, and that those generous individuals and great Foundations who have done so much to make possible the life and progress of the Church College will not be able in the future to continue such benefactions. The day seems to be immediately ahead when the Church will be under the necessity of deciding clearly and concretely whether her educational institutions are to stand. Too long the Church has been irresponsible in the support of her colleges. This cannot longer be the case. President Alan Valentine of Rochester University in a strong statement carried in the *New York Times* a few days ago warns private colleges of the impending crisis and points the various possible ways out. He suggests five possible courses.

> Private colleges facing financial disaster may simply close their doors. A second expedient is to close many of the avenues of opportunity for youth in order to keep a few open. A third is to admit any student who can pay, regardless of his lack of qualifications or ambition, and to exclude all who cannot pay in full. A fourth is to lower all standards of instruction, salaries and equipment to a point at which the institution can no longer honestly be called one of higher education. A final solution would be to obtain independence and to seek government support, if government can and will provide it.

Believing that none of these suggestions are palatable he sees as the only other solution increased support by those agencies and individuals who know their value and appreciate their reason for continuance.

Furthermore, it is going to be incumbent upon those who have had the benefit of an education in the Church College, and who are capable of appreciating her distinctive values to aid their Alma Mater in her time of crisis. Davidson College has had in these recent months a most inspiring example of such an expression of gratitude on the part of one of her sons of years ago. The beautiful new library, which has been opened for use in these recent days, and which should stand for generations to come as one of the real work centers of the College, is the expression of gratitude long years afterward for educational opportunities provided for the donor and his four brothers. No college has, I take it, more loyal and appreciative alumni than Davidson. She has

five thousand sons who are scattered literally to the ends of the earth. Davidson is proud of her alumni. Every success she achieves accumulates, at least indirectly, in their favor even yet. She stands in a time of gathering crisis appealing to her alumni for their active and intelligent assistance. If this group will give as their ability enables them, whether it be small amounts or large, then Davidson has no occasion for anxiety about the immediate future and its support.

I close with some significant words of President Calvin Coolidge. His own Alma Mater—Amherst College—was receiving a new president, Dr. George Daniel Olds. What Coolidge said then about his old professor I should covet as a sort of epitaph when I have finished my work for Davidson . . .

> I expect that those who follow him will finish their course with a firmer conviction that there is a difference between right and wrong; that there are not only material values but, even more important, moral and spiritual values in life; that there is a law of service which carries its own recompense, and that there has never been any progress or development of society which neglected industry and self-denial. Believing these things, I feel that he will be a worthy president of a Christian college, established to teach men to follow the truth.

Greetings from the Educational Organizations and Associations of the Presbyterian Church, U.S.

By DR. HENRY H. SWEETS
Secretary of Christian Education, Louisville, Kentucky

IT is a privilege and an honor to convey the greetings of the institutions and organizations and agencies of education of the Presbyterian Church in the United States to your new President and to this venerable College.

On such occasions one is in doubt as to whether the message should be directed to the honored President or to the honoring and honored Institution. Possibly advice should have been sought from Emily Post, or some other competent authority as to this! However, I shall hope to receive a grade of at least 50 on the point of direction for I purpose to bring greetings first to Dr. Cunningham and then to Davidson College.

I. President Cunningham, the educational Committees and Associations of your Church send you their heart-felt greetings. We all consider this a great day in our Church. The eyes of the Presbyterians of the South are upon us. Our hearts, filled with love and hope and expectation, are with you.

Today there has been officially conferred upon you one of the greatest honors our Church has to bestow. You have become the twelfth in a great succession covering a period of a hundred and five years. Eleven other Presidents, gifted and true, have given their best to this College. As Secretary of Christian Education of our Church I had intimate association with four of these—Dr. Shearer, Dr. Smith, Dr. Martin, and Dr. Lingle. Each of these Presidents made a distinct and notable contribution to the life and development and service of this great College. Each of these contributions may be clearly traced—each has left an abiding and a helpful influence. I must hasten away from this enticing line of thought lest I transgress the limit of time set for my message.

Accompanying this honor there comes to you serious and binding obligations. You have been called to conserve and extend the spiritual and intellectual influence of this Christian College. Its work in the past has been marvelous. From this institution have gone great streams of spiritual influences which have enriched our nation and the world. Of the ministers who today serve the Presbyterian Church, U. S., 512 claim Davidson College as their Alma Mater and today almost 100 of our candidates for the ministry are Davidson men. In addition to this, hundreds of broadly trained, cultured, Christian men have gone from these halls to teach in the schools, high schools, colleges and univeristies of our land and of the world. A great host of others have served, and are serving, as elders, deacons, Sunday school officers and teachers, and in all the unselfish social and philanthropic agencies of this and other countries. As you look over the past you may be convinced that to stand where you are you will have to run as fast as you can.

Material interests also are to be conserved and developed. Hundreds of the friends of Christian Education have invested gifts, large and small, in this institution. Other friends must be found and won to loyal financial support in this present time.

Fathers and Mothers have committed their sons to this institution assured that it will not fail them. Widowed mothers, deprived of the counsel and help of the father, seeking the best for their sons, have turned to this place. The intellectual, social, moral and religious nature of these boys must be nurtured and guided aright. You will need, and you now have, the sympathetic understanding, the prayerful interest, and the loyal cooperation of the members of the board of trustees, the faculty, the students, the Presbyterians and others who believe in Christian Education.

II. And now a word to the trustees, the faculty, the alumni, the students, the pastor and officers of the College church, and members of the Presbyterian family:

You are to be congratulated on securing such a man as John Rood Cunningham as President of this College. No truer man, no more gifted leader, could have been found. Dr. Cunningham has not pursued a narrow, intense and continued speculation from ABCs to Ph.D. to fit him for this task—but he has the broad, cultural back ground, the scholarly habits, the experience with life that qualify him to guide the destinies of a liberal arts college. I know whereof I speak. A little more than thirty

years ago there came to my desk a letter from a dear friend of mine—a humble, faithful, devoted pastor of whom I always think when I recall the words of Jesus, "They that are last shall be first." He wrote "we have here a boy of high character and ability who I think ought to consider the work of the ministry. His name is John Rood Cunningham; write him a letter and send him some of your good literature." I remember the day I wrote that letter to him. Later I came in touch with this young man at Westminster College. Later at the Louisville Presbyterian Theological Seminary, and then as the successful pastor of a church. We called him to be Student Secretary of the Executive Committee of Christian Education. He visited the Colleges and Universities of the South. His reports showed a masterful comprehension of the spiritual needs and opportunities of each institution visited. Then there came to him the call from the World War and I saw the exceptionally fine work he did with the officers and soliders at Greenville, South Carolina, where he was associated with Rev. T. W. Sloan, D.D. After the war he became pastor at Grenada, Mississippi. I visited that church about ten days ago. He is still affectionately remembered there as the friend of the teachers and students in the schools of that county. He then took up the work at Gainesville, Florida, where he touched in a helpful and inspiring way the president, the deans, the faculty and the students of the University of Florida. He then went to Bristol, Tennessee, where his helpful contact with professors and students of King College yields fruit to this day. We then had him back in Louisville again as President of the Presbyterian Theological Seminary where he rendered some of the most fruitful service of his life.

Dr. Cunningham is every inch a man. Wherever he has gone he has lived a great life and has done a great work. Several times in conversation with my friends and his we tried to discover the elements of his greatness. May I mention four of these, each one of which peculiarly qualifies him for the high position which he today officially assumes:

1. Dr. Cunningham is a Christian gentleman. He is refined in his thought, his speech and his conduct. His antecedents, his training, his ideals, his attitudes, his contacts with his fellow-men, have all united to make him a real man—a gentleman.

2. He reveals at all times a humble spirit. Like the Master he has sought to serve he has "made himself of no reputation and

has taken upon himself the form of a servant." He reveals no spirit of self-seeking. He never appears to be puffed up. In one respect he is like Benjamin Franklin who said, "The longer I live the more sincerely I doubt the infallibility of my own mind."

3. He shows the child-like faith commended by Jesus when He said, "Except ye be converted and become as little children ye shall not enter into the Kingdom." Possibly the best sermon Dr. Cunningham ever preached was inspired by the request of Philip to Jesus: "Lord, show us the Father, that is all we need."

4. He is a man of courage, of foresight, and of ability. He will think all his problems through. He will stand for truth and the right as God gives him power to see it. He believes and will emphasize the fundamental fact that "the principles of virtue and of justice are indestructible and unchangeable, and the nation which is built on the one and administered on the other will be forever a bulwark to the rights of men."

Firm and fearless he will stand for the right. Never will he show the spirit of the Pharisees who became spiritual snobs and intellectual dictators. Ever will he reveal the spirit of the Master who said, "by this shall all men know that ye are my disciples, if ye have love one to another." It may be written of Dr. Cunningham, as of Moses of old: "Like one who saw the King Invisible he never flinched."

God bless old Davidson. God bless her new and gifted President.

LOUISVILLE, KY.

Greetings from - The Larger Educational Associations

DR. J. R. McCAIN

President of Agnes Scott College, Decatur, Ga.

President Cunningham:

It is a privilege to extend greetings to you in behalf of the educational associations with which Davidson College is connected. These organizations are numerous, and their objectives are varied; but I would like to mention four of them in which you may be interested. Two of them are distinctly southern in their range of activity and two are national in scope.

The Southern Association of Colleges and Secondary Schools is composed of perhaps 200 institutions of higher learning and 1200 high schools. It is the official accrediting agency for the South, and its ratings are recognized in all parts of the world. Contrary to the impression of many people, its work is rarely disciplinary, and nearly always it is constructive and encouraging and stimulating. Davidson has always had such a fine educational recognition itself that it is in peculiarly happy position to serve the Southern Association.

A second and very select organization in our territory is the Southern University Conference. It is composed of forty-three outstanding universities and colleges, ranging in territory from Maryland to Texas. Its two main purposes are improving the quality of instruction and laying the foundations for excellence in graduate work. Davidson was a charter member of this organization, and you will here find an inviting field in which you and your faculty may be deeply interested.

The Association of American Colleges is national in scope and includes about 600 institutions of higher learning. Its chief emphasis has been on the improvement of college administration; and you and your deans will find that its meetings are well attended, that you become acquainted with fellow workers in all parts of the United States, and that an institution like Davidson has a great deal to contribute.

From an intellectual and academic standpoint, the United Chapters of Phi Beta Kappa probably constitute the highest ranking educational organization in the country, and it is certainly the most rigid in its accrediting procedures. It is composed of approximately 140 high ranking institutions. It is national in scope. The chief emphasis of Phi Beta Kappa is on the liberal arts college program, and it is constantly endeavoring to encourage quality in education and to maintain depth of training and to promote liberal education as fully as possible.

Davidson College, through more than 100 years, has developed inherent qualities which are most valuable; and it seems to me that your administration may well emphasize the power of Davidson's leadership in the realm of education. In the choice of students, in the curriculum which you offer, in your building of character, and in the conservative outlook on external affairs you have a great opportunity for witnessing to the higher things of life at a time when such testimony is vital.

The greeting from these educational associations is in the form of congratulations on what you and your institution have accomplished and of a strong invitation to "come over into Macedonia," as it were, and to help us in each one of these important fields. I am confident that you will be happy in these wonderful opportunities.

NOTE—Greetings from the University System of the State of North Carolina and the North Carolina College Conference were extended by Dr. Frank P. Graham, Chapel Hill, N. C. The pressing character of Dr. Graham's duties in Washington at this time prevented him from furnishing the text of his remarks.

Conferring of Honorary Degrees
Doctor of Laws

JOSEPH MELVILLE BROUGHTON, LL.D.

Able Lawyer.
Journalist of Ability.
Promoter of Education.
Inspiring Leader of Men in Bible Study.
Governor of the Great State of North Carolina.

DANIEL SHAW GAGE, LL.D.

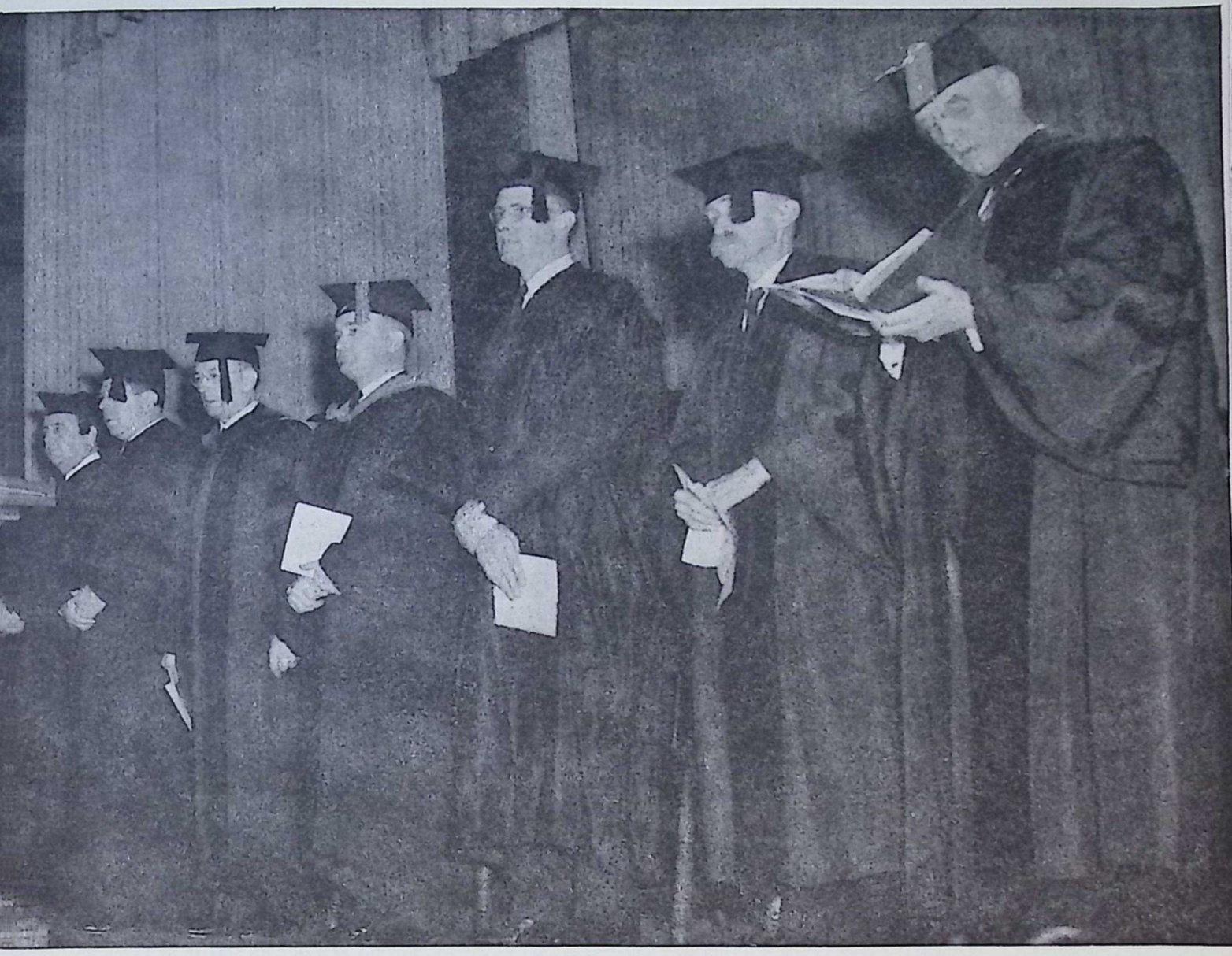
Continuing Factor through Half a Century in the Life of a Noble College.
Learned in Many Fields of Thought and Endeavor.
Master Teacher of Bible and Philosophy.
Moulder of Men.
Wise and Conscientious Servant of the Church.

THEODORE MEYER GREENE, LL.D.

Distinguished Student of Education and Religion.
Inspiring Teacher.
Able Writer.
Eloquent Lecturer.
Philosopher.

SAMUEL CLAY WILLIAMS, LL.D.

Learned Counselor at Law.
Able Executive.
Outstanding Financier.
Willing Servant of the Federal Government.
Philanthropist.



Honorary degrees from Davidson were awarded to four distinguished men during the inauguration program. All of them are shown on the stage of Chambers auditorium in this interesting photograph. Those given degrees are so designated by the titles following their names. Left to right: S. Clay Williams, LL.D.; J. Melville Broughton, LL.D.; President J. R. Cunningham; Dr. J. McDowell Richards; Theodore Meyer Greene, LL.D.; Daniel S. Gage, LL.D.; Dr. Charles E. Diehl.

THE COMMITTEE ON THE INAUGURATION

DEAN J. C. BAILEY, JR., *Chairman*
MR. F. W. HENGEVELD
MR. F. L. JACKSON
DR. G. R. VOWLES
DR. G. B. WATTS

Address at Inaugural Banquet
The Aim of Liberal Education

By THEODORE MEYER GREENE

Professor of Philosophy, Princeton University

IT is a great privilege and honor to be here this evening and to take part tomorrow in the inauguration of President Cunningham. I bring you the special felicitations and good wishes of Princeton University, a sister institution with which Davidson College has been in friendly relation since its founding one hundred and four years ago. Robert Hall Morrison, the first president of Davidson, was a student at Princeton in 1822. Woodrow Wilson was an undergraduate in both institutions. You have, through the years, sent us many graduate students and you have contributed to our faculty, as we have to yours. Similiar in origin and identical in purpose, Davidson and Princeton are dedicated today, as they have been in the past, to liberal education, and Princeton is happy, on this notable occasion, to renew its ties with you and to join with you in celebrating the inauguration of your thirteenth president.

The advent of a new administration always invites a fresh examination of the larger purpose of the institution in question, and of the type of education which it offers. In a period of unprecedented crisis, such a review is especially appropriate. We hear on every hand the expression of grave doubts concerning th future of the small Church-related liberal arts college. Can it survive, and does it deserve to survive, through the difficult years which lie ahead? Even more ominous are the indications that many people are confused as to the nature of a liberal education and its value for the individual and for a democratic society. It is therefore unusually important that we ask ourselves today: What is the essence of a liberal education, and what is its contribution to our individual and social welfare?

The liberal arts have, through the centuries, been practised and defined in many different ways which reflect changing cultural

patterns and variations in national temper. Yet they have always had as their basic objective the enrichment of human life and the promotion of human dignity. It has ever been the purpose of a liberal education to liberate man from whatever threatens to impair his dignity and value as a human being, and to promote whatever activities make life more significant, more humane, more genuinely human.

What, then, does it mean to be human in the truest sense? Which of man's basic needs does a liberal education attempt to satisfy? Which of his enduring interests does it seek to cultivate? And how does it try to attain these ends?

The first great human need which the liberal arts seek to satisfy is man's conscious and unconscious craving for knowledge. Man, said Aristotle, is a rational animal, and this rationality expresses itself most notably in his love of truth and his hatred of falsehood and error. Men are, of course, frequently complacent regarding their own ignorance. They often nurse their prejudices and fear truths which threaten their basic beliefs. They are prone to intellectual sloth and cowardice. But they also hate error and blindness when squarely confronted with them. Their intellectual curiosity is a measure of their human vitality. Whenever we are most alive our interest in ourselves and our complex environment is most intense; the periods during which we are relatively indifferent to knowledge are precisely those periods during which life has become for us "flat, stale and unprofitable." This is true of all men, of all degrees of ability.

A liberal education deliberately fosters man's native curiosity. It facilitates his search for truth by teaching him how to rediscover the discoveries of his predecessors and contemporaries, and how to make new discoveries for himself. It helps him to discipline his mind and teaches him the techniques of inquiry and the languages of communication. It stimulates his imagination by initiating him into the mysteries of nature, the complexities of human society, the insights of artists, moralists, evangelists and prophets. There is thus opened up to him the whole world of fact and value; he is introduced to every region of human inquiry. He learns the basic facts about nature, human society, and God; he learns how to interpret these facts objectively and wisely; he learns to think clearly, to investigate shrewdly, to express himself felicitously; he learns to understand himself and the world in which he is living.

Liberal education is thus dedicated first and foremost to the pursuit of truth. But it also promotes sensitive appreciation and just evaluation. A liberally educated man is not only eager to increase his knowledge; he is a man who delights in beauty and who is responsive to moral and religious values. All men have some capacity for aesthetic enjoyment, moral fervor, and religious reverence. But this capacity, like other human capacities, must be nourished and disciplined. Men are continually making value judgments, but without appropriate education these judgments are superficial and insensitive, provincial and blind. A second function of the liberal arts is therefore the cultivation of our aesthetic enjoyment, our sense of moral responsibility, our capacity for religious awe, in short, our ability to respond with imaginative intensity to the beautiful, the good, and the holy in all their manifestations.

But man is not merely intellectually curious and responsive to values. He has a will, an ability to decide and act, and he is continually compelled by circumstance to translate his knowledge and his value judgments into decision and action. This, too, is a basic fact of human nature. No living being can escape practical decisions and spiritual commitments. We are all compelled, whether we like it or not, to make innumerable choices, to take sides on social and moral issues, to accept or repudiate specific religious beliefs. No man can go through life merely as a knower and an appreciator. He must also be an active agent.

We can, however, decide and act more or less wisely, resolutely, and responsibly. Action can be blind and uninformed; decision can be unreflective and irresolute; and both decision and action can be self-centered and socially irresponsible. An essential function of a liberal education is to promote wise, resolute, and responsible decision and action. An educational program which fosters social snobbishness and irresponsibility is not truly liberal. For the liberal spirit emphasizes the human dignity and worth of *all* men and the responsibility of each individual for the welfare of his fellowmen.

The effectiveness of a liberal arts college or university can therefore always be measured in part by the social-mindedness of its alumni, by their ability to translate their knowledge and appreciation into intelligent, sturdy and socially beneficial conduct. A liberal college is in the nation's service and the service of mankind. One of its essential functions is to lessen man's

indifference to human misery, to fight corruption and stupidity in social action, and to promote man's sense of responsibility to his fellows and to God.

If an educational institution is to satisfy these three enduring human needs—for knowledge, for appreciation, and for responsible action—it must first train its students to draw richly on their cultural heritage and to apply this knowledge to the solution of contemporary problems. Were it not for the achievements of our predecessors we should all be barbarians. What could the most gifted individual accomplish in a single lifetime were he to be kept in total ignorance of the achievements of scientists, artists, philosophers, statesmen, moralists, and evangelists through the course of human history? We can be wise today and tomorrow only by standing on the shoulders of our predecessors, by benefitting to the full from their failures and successes. This is why liberal education must always be historically oriented, and, in particular, focused upon the great discoveries in science, the great experiments in social living, the masterpieces of art, the insights of the philosopher and the moralist, the wisdom of the theologians and the lives of the saints.

Yet education, when truly liberal, is never merely antiquarian. Its concern for the past is not a nostalgic interest in the past for its own sake, or an escape from present responsibilities. The record of history is studied because of its vital relevance to the present and the future. To be truly modern in outlook, and not merely contemporary, we must be able to view the present in its historical setting. To plan wisely for the future we must envisage it in the light of past achievement and present need. Neglect of the past and indifference to the present and the future are equally short-sighted attitudes and equally alien to the liberal spirit. The liberal arts concern themselves with man's rich cultural heritage because, and only because, this heritage contributes so enormously to the enrichment of present experience and the illumination of future possibilities.

A liberal education is also philosophically integrated. The various aspects of our world are interrelated in innumerable ways; knowledge, to be significant, must therefore be correspondingly integrated.

Since the turn of the century, intellectual inquiry has become increasingly specialized and compartmentalized. This intense specialization in all the liberal arts, including the humanities, has

been necessitated by the ever-increasing complexity of problems and the limits of time and energy. Division of labor has proved to be as unavoidable in scholarship as in business, finance, and government, and we can be sure that specialization will continue to be as necessary and valuable in the liberal arts as in other types of human endeavor.

Specialization, however, has its limitations and dangers. If an investigator knows only his particular specialty, he cannot see it in proper perspective. In a radically pluralistic universe in which no part was in any way related to any other, narrow specialization might suffice and knowledge might be merely the sum of unrelated truths. But that is not the kind of world we are living in. The organic and inorganic aspects of nature interpenetrate; values are embodied in natural objects and events; economic, political and moral factors influence one another in every society; the Divine and the human touch and interact. Man himself is simultaneously a complex chemical entity, a living organism, a social being, a moral agent, a lover of beauty and truth, and an immortal soul. As a result, no single aspect of reality can be understood adequately save in its relation to other aspects and the larger whole; no phase of human experience can be divorced with impunity from other phases. This is what the specialists forgets. He loses sight of the woods in his intense preoccupation with his particular tree. He cannot avoid indefensible assumptions and dangerous blindness to the limited applicability of his specialized conclusions.

Leaders in all the liberal disciplines are today making genuine efforts to transcend the artificial boundaries of their specialized pursuits. Witness the growing cooperation between physicists, chemists and biologists; between economists, political theorists, and anthropologists; between scholars in the various humanistic disciplines. Thus far cooperation is most evident within, rather than between, the three major divisions of natural science, social study, and the humanities, and even here progress is slow, for life-long specialists find it hard to appreciate the need for such cooperation and, once the need is acknowledged, to learn one another's language and point of view. But more and more cooperation is inevitable, for it is dictated by the nature of our world.

This drive towards the integration of human knowledge is, of

course, a search for a significant philosophy. Philosophy as a separate discipline is languishing today, partly because it has itself tended to neglect its major task of synthesizing human knowledge, partly because the trend towards narrow specialization has been too strong in the other disciplines. But this weakness of, and indifference to, philosophy cannot continue indefinitely. At a time when all thoughtful men are becoming less nation-conscious and more world-conscious, and when leading specialists in every field are realizing that knowledge is ultimately one and not a mere aggregate of unrelated discoveries, the need for an illuminating vision of the whole of experience is becoming increasingly urgent. We are being confronted with the choice of seeing life and reality more steadily and whole or else committing intellectual suicide.

This need for integration, moreover, is not merely intellectual; it is also psychological and spiritual. Psychologists are today insisting that man is a single psycho-physical organism whose several aspects or activities cannot be understood save in terms of a total personality, and that human personality, to be healthy and alert, must be integrated; an un-integrated person is unhealthy, unhappy and socially ineffective. Nor can man maintain his human dignity and worth save by apprehending the true, the beautiful, the good, and the holy in their relation to one another and to the world of natural events. Man's need for integration is therefore the result of his psychological and spiritual nature as well as his intellectual interests.

Education, accordingly, is liberal in proportion as it satisfies this deep-seated human need for integration. A truly liberal college or university will not be content to introduce its students to specialized techniques and fragmentary insights; it will help each student to see how his work in different fields can be integrated into a balanced and unified program of study—how the sciences, the social studies, the fine arts, religion, philosophy and history must all contribute to an understanding of human experience as a whole and to a philosophy of life which he can actually live by.

These are some of the enduring human needs which a liberal education attempts to satisfy. It succeeds in this attempt whenever it makes men more intellectually curious and honest, more capable of aethetic enjoyment, more socially responsible and religiously responsive, more aware of their cultural heritage, better

integrated—in short, more capable of mature reflective commitment.

There is a type of education which encourages reflection to the neglect of decision and action. The word "academic" has come to acquire this additional derogatory meaning; when we say that a problem is "merely academic" we mean that it is of no real importance and, in any case, incapable of resolution. A truly liberal education is not "academic" in this derogatory sense.

There is another kind of training, often referred to as education, which merely teaches vocational skills for the attainment of immediate ends, and which neglects all consideration of the value of these ends and their relation to more basic objectives. A truly liberal education is not "vocational" in this sense. It is not opposed to vocational training, for such training has its proper place in our complex society. But its proper place is, from the liberal point of view, not primary and central in the preparation of youth for the business of living; its contribution is secondary to the basic function of education, namely, the enrichment of human experience and the cultivation of human dignity. If human nature does, indeed, possess the characteristics which the liberal arts have ascribed to it, liberal education must be the core of all true education.

There is, finally, a type of instruction, also referred to as education, which is sheer propaganda. The term "propaganda" is sometimes defined so broadly today as to include all instruction which issues from, and leads to, genuine belief and commitment. According to this definition, the only way a teacher can avoid propaganda is to conceal his own beliefs on all important matters and to discourage all belief and commitment on the part of his students. Instruction of this type, even if it were possible, would not be liberal because, as we have seen, a liberal education seeks to promote reflective conviction and action. Yet liberal education is *not* "propagandistic" in the narrower and proper meaning of that term, for it will not tolerate indoctrination or blind credulity. It helps the student to arrive at definite decisions, but critically, not passively and uncritically; it encourages commitment and action, but only informed commitment and responsible action. The motto of the propagandist is—"Act; don't think!" The motto of the academician in the bad sense is—"Think; don't act." The motto of the liberally educated person is—"Learn all you can, think for yourself, and then act reflectively and reso-

lutely.'' Capacity for such reflective commitment is the very hall-mark of cultural and spiritual maturity.

What, then, is the value of liberal education to the individual and to our democratic society? Its value to the individual is surely obvious. Without it he is condemned to ignorance, insensitivity, and provincialism; it, and it alone, can help each individual to develop his native abilities, to enrich his own experience, to achieve an integrated and vital philosophy of life. To deprive a boy or girl of whatever liberal education he or she is capable of acquiring is to close the door to all significant enrichment of life and all reflective action. Socrates' dictum is still conclusive: ''The unexamined life is not worth human living.''

The value of liberal education for a democratic society can hardly be exaggerated. We are convinced, are we not, that political democracy is the best form of government yet discovered to defend and promote human dignity and human freedom; only in a truly democratic society can each individual have the maximum opportunity to be a responsible and happy moral agent. But not every social group can conduct itself along democratic lines. Democracy is possible only in a society whose members are reasonably informed, enlightened, self-disciplined and socially responsible. This means that liberal education, rightly interpreted, is absolutely essential to the vitality of democratic institutions and to the preservation of the democratic spirit. A society deprived of liberal education is doomed to political and spiritual slavery.

Hans Habe, in his eloquent description of the collapse of the French army, in his recent book, ''A Thousand Shall Fall,'' quotes a French officer, St. Brice, as follows: ''No Frenchman,'' he says, ''knew what he was fighting for. The Germans over there wrapped their foulest plans in ideological tissue paper. And we? We did the opposite. We were really fighting for freedom and humanity, and we were ashamed of those two words. We acted as though nothing but territory were at stake. . . . Patriotism is stronger than politics. But philosophy is stronger than patriotism. The Germans armed themselves with a philosophy for this war. Their philosophy is a skeleton key that lets them into a country without resistance. But God help a country once the Germans have occupied it.''

These are revealing words which we would do well to ponder. It is easy to let preoccupation with immediate practical needs

blind us to more ultimate and basic needs. Military defense is today necessary to safeguard our democratic institutions. And these institutions are vital to our democratic way of life. But our democratic vitality, our political integrity, and even our military defense must finally depend upon the beliefs, attitude and philosophy of life of the individual members of our society. If the liberal spirit is sufficiently strong in us, if we, individually and collectively, are capable of reflective and resolute commitment to our basic democratic and spiritual ideals, we need have no serious fears for the future. If not, no measures of national defense and no patriotic slogans can save us from the real enemy, for he will already be within our gates.

This, then, is our civic opportunity and responsibility today as administrators, teachers and students in liberal institutions of learning. It is our task to send into our society men and women deeply imbued with the liberal spirit and educated for citizenship and leadership, whether America be at peace or at war. You will recall Pericles' praise of Athenian dmocracy in his famous funeral oration. "The great impediment to action," he said, "is, in our opinion, not discussion, but the want of that knowledge which is gained by discussion preparatory to action. For we have a peculiar power of thinking before we act, and of acting too, whereas other men are courageous from ignorance but hesitate upon reflection." Pericles' diagnosis of democratic vitality is as true today as it was in ancient Athens. We will survive and flourish as a democratic people, if but only if, we are able to reflect *and* act; and liberal education is the *only* education known to man for reflective action.

All types of liberal institutions, religious, social, political, domestic, and educational, must take part in this common effort. But institutions specifically dedicated to the liberal arts have a special responsibility, and the small Church-related liberal arts college has a unique opportunity today to be of service to the individual and to the nation. Its size, its religious affiliation, and its sole concern with liberal education are all factors which can and should enhance its usefulness.

The *small* college should be able to promote a closer relationship between the administration, the faculty and the students than a large university can hope to achieve. Its limited size should facilitate unusual intellectual cooperation between members of the faculty who are specialists in different fields. It

should facilitate friendly relationships among the students and encourage that intellectual ferment at the undergraduate level which contributes so greatly to the student's education. In a large university the individual member of the faculty and the individual student are apt to get lost; the sheer size of the place tends to encourage a type of intellectual and social isolation which is harmful both to the individual and to the group. Something can be done in large universities to avoid this danger, and no small college is free from it merely because it is small. There is less faculty cooperation and less intellectual excitement among the students in some small colleges than in some universities. But the small college does have an initial advantage in this respect. It can achieve more easily that friendly communion of minds which is so essential to a liberal education.

Again, a college dedicated *exclusively* to the liberal arts and sciences has an obvious advantage over those institutions which attempt to combine with it vocational and professional training. For the latter, particularly in periods of national crisis, are subjected to terrific pressure to favor the so-called "practical" subjects at the expense of the so-called "theoretical" and "useless" subjects. The tendency today of certain colleges and universities to yield to this pressure is one of the most alarming trends in contemporary American education. The purely liberal arts college is mercifully relieved of this pressure and is free to apply itself to the difficult task of liberal education without interruption or distraction. True, the purely liberal arts college is in danger of developing too sheltered an atmosphere and of encouraging an undergraduate attitude which is immature and socially irresponsible. Many a privately endowed liberal arts college has succumbed to this temptation. But an administration and a faculty fully aware of the seriousness and difficulty of the liberal disciplines can certainly induce the students to participate in the adventure of education with zest and enthusiasm. A college so staffed and directed can accomplish in American education what can hardly be accomplished so successfully in institutions of other types.

Finally, a *Church-related* college can accomplish what a purely secular educational institution cannot even attempt. It has a unique opportunity to introduce its students, both in the classroom and in the chapel, to our great Hebraic-Christian tradition. This tradition has, in combination with the Greco-Roman tradi-

tion, informed and moulded the whole of western culture. To neglect it is radically to distort our entire historical perspective. But such neglect is not only intellectually and culturally inexcusable; it is spiritually disastrous. For Christianity, we believe, affords mankind an understanding of human nature and destiny which is absolutely essential to our spiritual salvation. We are convinced that Christian revelation is not only true, but basic to all truth; not only important, but of absolutely vital importance to human life; not merely an intellectual, but a spiritual necessity.

A Church-related college like Davidson can give Christian insights and motivations the attention they deserve, in class instruction, in devotional exercises, and in social service. It can make the study of Christianity, both historical and systematic, the core of its academic curriculum, and it can set all secular studies in an appropriate religious and Christian context. It can guide and nurture the devotional life of its students, and it can teach them how to express Christian dedication in service to their communities. A Church-related college runs the danger, no doubt, of sectarian prejudice and dogmatic indoctrination. It can lose sight of its liberal objectives and lapse into illiberal religious propaganda. But it need not do so. It can, if it is wise and resolute, give its students religious instruction which is both reflective and impassioned, both enlightened and consecrated. A college which offers this type of religious education and guidance will enable its students to achieve a far saner intellectual and spiritual perspective than any purely secular institution can possibly provide, and it can send them forth on graduation equipped and eager to serve mankind as Christian citizens whose sense of social responsibility reflects sincere and reflective Christian dedication.

It is clear then, that a small Church-related liberal arts college has today, as it has had in the past, an unrivaled opportunity to serve the individual student and the larger community. During the depression the better colleges of this type manifested a remarkable staying and growing power, and there is every reason to believe that the same will be true during the present crisis. Everything depends upon the insight and vitality of the individual institution and upon the wisdom and generosity of the community which it serves. If ever the time should come when first-rate Church-related liberal arts colleges like Davidson are

compelled to close their doors for lack of public support, our democratic society will indeed have fallen on evil days. An America without such colleges would be an America in which the liberal democratic spirit was weak unto death, an America in which all that we most cherish was threatened with permanent extinction.

The distinguished record of Davidson College for over a century gives rich promise of ever-increasing educational vitality and usefulness. Its many sister institutions will watch its continuing growth under a new administration with confidence and lively hope. You have our heartfelt wish for every success during the coming years.